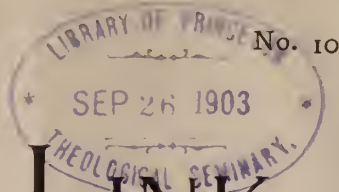


ISSUED MONTHLY

VOL. 34

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

OCTOBER, 1903

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

TABLE OF CONTENTS

IN EASTERN LANDS.		A Love Match. Miss Lilian E. Dietrich . . . 15
In Memory of Miss Sarah F. Gardner . . . 3		Famous Sights. Miss Julia E. Hand . . . 15
My First Experiences. Dr. Emma Osborn Cleaver 8		ITEMS OF BUSINESS.
Outside of the City. Miss Julia E. Hand . . . 9		Treasurer's Report 16
Address of a Japanese Graduate 9		Leaflets 17
Cheer in Our Hospital. Dr. Alice L. Ernst. 10		Take Notice 17
Our Day Schools. Miss Costellow 11		Endowed Beds in Mary S. Ackerman-Hoyt Memorial Hospital 17
HOME NOTES.		Life Members 17
Another Aspect 12		Concerning Mission Boxes 18
What Buddhists are Doing 12		Endowed Beds in Margaret Williamson Hospital 18
Spiritual Forces 13		
FOR MISSION BANDS		
Fourth of July in Shanghai. Dr. Emma O. Cleaver 14		

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

OFFICERS OF THE WOMAN'S UNION MISSIONARY SOCIETY

President

MRS. HENRY JOHNSON

Vice-Presidents

New York	Philadelphia	Newark, N. J.	Haverhill, Mass.
MRS. J. E. JOHNSON	MRS. ABEL STEVENS	MRS. C. C. HINE	MRS. WM. RANSOM
" S. O. VANDER POEL	Albany, N. Y.	Morristown, N. J.	Worcester, Mass.
MISS LOUISA DEAN	MISS D. M. DOUW	MRS. JULIA KEESE COLLES	MRS. WM. H. HARRIS
MRS. V. H. YOUNGMAN	Syracuse, N. Y.	MRS. F. G. BURNHAM	New Haven, Conn.
" Z. S. ELY	MRS. R. TOWNSEND	Princeton, N. J.	MRS. F. B. DEXTER
Brooklyn	Plattsburgh, N. Y.	MRS. ARNOLD GUYOT	Rockford, Ill.
MRS. T. B. McLEOD	MRS. MOSS K. PLATT	Scotch Plains, N. J.	MRS. RALPH EMERSON
" S. T. DAUCHY	Ithaca, N. Y.	MISS E. S. COLES.	Louisville, Ky.
" CALVIN PATTERSON	MRS. J. P. McGRAW	Boston, Mass.	MRS. M. D. STAMBACH
" W. WALTON CLARK		MRS. H. T. TODD	

Treasurer—JOHN MASON KNOX, ESQ. *Asst. Treasurers*—MISS M. S. STONE, MISS ELIZABETH B. STONE

Auditor—JOHN M. NIXON, ESQ. *Recording Secretary*—MISS ELIZABETH W. BEERS

Corresponding Secretary—MISS S. D. DOREMUS

Editor of the Missionary Link—MISS S. D. DOREMUS

Treasurer of Missionary Link—MISS HELEN LOUISE KINGSBURY

Checks payable to Woman's Union Missionary Society, 67 Bible House, New York

The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

Entered according to Act of Congress in the year 1878, by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

IN MEMORY

OF

Miss Sarah J. Gardner



Few were the words which told of the death August 27th, of our dear Missionary, who for twenty-four years had represented our work in India. Wide sympathy and interest will follow the tidings as it passes around the world, for to few has been given such a rare combination of attractive personality, powerful influence, and mental abilities of a high order. In the brief record of her successful missionary career, no words could give a more fitting insight into her exalted life of consecration, than her own transcript of experiences on the mission field.

The year 1879 marked a step forward in the history of our Union Society, when the earnest plea of one of our missionaries in India, Miss Grace R. Ward, led us to open our third mission centre in Cawnpore, a city hallowed by the tragic incidents and heroic death of Christians during the great mutiny. Miss Gardner was chosen to accompany Miss Ward in the establishment of that new station, and both sailed September 27th of that year.

Among her graphic descriptions at the opening of this Mission of the life which surrounded her, we note her first impressions, which deepened with every year of service: "It makes one's heart ache to go in and out among the women of this country. Poor, ignorant creatures, weary and heavy-burdened,

many of them with nothing to make life pleasant, and with no hope for the life to come. One feels, like St. Paul, that we are 'debtors' to them, for just as far as the Lord has given us knowledge, capacity, and ability above what they have, we are debtors to them to impart this knowledge.

"What Lowell calls 'Earth's noblest thing, a woman *perfected*,' one never sees in this country. They are made women while they are children, and consequently have not the grace that comes with age. It is very sad!

"It is always easy to touch the heart of a Hindu woman by telling her of the love and mercy of our Saviour, in such contrast to the severity of their gods, whom they are constantly obliged to propitiate in some way to prevent their anger.

"I do not believe any one who has not been in some heathen country can be half grateful enough that she is a Christian, and one feels like shouting, 'Oh, I am so glad!' I wish there were a short way to India, that Christian people might come here, for they would be so full of gratitude that all the rest of their lives would be praise and thanksgiving. Just because they were Christians, no matter what else they had not, they would never feel like complaining about anything again."

The *Zenana Band* of Trinity Church, Boston, then under the powerful rectorship of Rev. Phillips Brooks, D.D. (afterwards Bishop), assumed the support of Miss Gardner as their representative, and its members became warmly attached to her by the ties of personal friendship. During Bishop Brooks's visit to India in 1883, his interest deepened in our form of mission service, although the inexorable customs of social life there prevented his personal inspection of the *Zenana*.

One of Miss Gardner's endearing characteristics was her remarkable fascination over the young, and in this connection we are not surprised to learn of her success in schools for girls. Among her fertile methods to arrest their attention and impress a vital truth, we catch a glimpse in this illustration: "In my crowded school one morning I said to a little girl: 'Did you ever see a king?' and, leading her on till her idea of one was of something grand and beyond conception, I quietly said to all in the school: 'My Father is a King.' How their eyes opened! They could scarcely believe their senses. Then came the explanation of my relation, and theirs, to our Heavenly Father—my King and theirs. It was another seed sown."

Returning to this country in 1885 on furlough, few who met Miss Gardner, and heard her fervent appeals for the women and girls of India, will ever forget the irresistible force of her arguments for the uplifting and Christianizing of this down-trodden class. Sailing a second time, August 28, 1886, she was transferred to our Orphanage in Calcutta, where her powers of development had a fine vantage-ground. Her renewed zeal found expression thus: "Coming back, as I have, from the dear home land, with all its light and privilege, into this land of darkness and weariness, there comes over my soul the same old sense of the utter desolateness of its women that oppressed me all the time I was here before. The same old cries go up from weary hearts.

"God has given the children of this generation into our hands, and the next will be decided by what we do with these little ones. By and by, how many of these dear ones will stand around His throne, singing praises to Him who died for them? how many of those to whom I have been talking to-day? I believe I shall meet many a one there who here on earth dared not confess her faith, but who believed and loved nevertheless, for our Father will be very merciful toward these little ones.

"Another generation and what a change! and still another! I almost want to pass over the years at a single bound, because I know the difference between the now and then, will be marvellous. The little thoughtful girl who sits by my feet to-day, looking into my face with her large, earnest eyes, will be married to the boy who has been educated over there in the Mission-school, or in the Government-school, where a liberal education has rooted from his mind all the old-time superstition of his fathers, and they will enter into life with very different views of things. It will be the easiest thing in the world for their children to accept Christianity, because there will be no prejudice to combat on the part of father and mother. This is what is going on even now. What may not the future bring of glory and blessing to this land, and what a privilege to be allowed to help on toward this end! It is a privilege than which I ask no greater, thus to lead them to the fountain of all joy, the source of all happiness, Jesus Christ."

During Miss Gardner's administration at the Orphanage in Calcutta she had noted one girl after another whose native powers seemed worthy of especial development. Realizing that India must be regenerated and developed by her own people converted to Christianity, she determined to organize a school which might eventually become a Christian college, as nothing but a secular institution of that kind existed in Calcutta. Of this she writes: "My

new school for higher education is going to be a success in time. It is growing slowly, but it is growing, and everybody is interested in it, and says it is just what we need. Those who can, should pay for the instruction to be afforded, although ample provision is made for those who cannot. Our best workers are to come from this institution, and indeed we have had our 'first fruits,' for the most faithful and trustworthy teacher we have and the one on whom I most depend, is a pupil of this school. Over and over I say, 'If I had a dozen like her what could I not do?' but I believe we shall have them in the years to come."

"Our school has given satisfactory results and has taken the silver medal in the Bengal Christian Bible examination. Only one medal is given, and the boys and girls in all the schools in Bengal compete for it, and our school has received it five years in succession. This is a cause of great satisfaction, as the Bible is the most important study in all our work."

To this school she added a department called the "Converts' Home," where women who had become convinced of the blessedness of Christianity might have a safe shelter and be trained for lives of service.

Not long after Miss Gardner became the Superintendent of our Calcutta Mission she inaugurated another forward movement. All through her missionary life she had realized how imperative it was to provide for the rising generation Christian literature of a varied and elevated character, and began the publication of Stalker's *Life of Christ*, MacNeil's *Spirit-Filled Life*, and works of a kindred character.

Although in 1888 she had begun the distribution of tracts in an attractive form and color at railroad stations, in 1892 she writes: "I have set up shop-keeping. It occurred to me how easy it would be just to run out a bookshop here in this busy street where we live (for Dharamtala Street is about the busiest in Calcutta), and distribute

tracts or sell portions of Scripture, and so utilize spare moments. I made a little opening in the outside wall from one of our *go-downs*, shut off a small portion, which is stocked with the Scripture in twenty-three languages. BOOKS FOR SALE is on a placard in big letters, in English, Bengali, and Hindi. We have sold already this year 2000 portions of Scripture and 300,000 leaflets, and have been able to translate and print more books than ever before. The Blackeslee lessons for Sunday-schools, in four books, will tell far in the future, as also *Power from on High*, and *Christ in the Scriptures*. Besides these, we are publishing weekly papers for Christian women and girls.

"On all sides we hear such words of encouragement as these: 'You cannot estimate the good that you are doing with the excellent publications you issue from time to time.' Bishop J. M. Thoburn tells of a scene in a railroad where one of these leaflets, widely distributed in an out-going train, had been secured by an old man. Regretting that he could not read it without glasses he handed it to a young man, saying, 'Read it aloud,' thus giving an opportunity for a crowded compartment to hear it."

"We received 10,000 colportage books from America, 7,000 of which have gone into the hands of the people all over India, and from their sale we have been able to translate into Bengali Mr. Moody's *Sowing and Reaping* and *The Way to God*."

In the May MISSIONARY LINK for 1902 a complete list of twenty-one publications was given, which are widely circulated by various religious organizations in India. In 1901 there were sold 55 Bibles, 203 New Testaments, and 1080 Gospels, Miss Gardner stating: "I would make a strong plea that *Bibles* be used in all our teaching, especially in the Indian Sunday-schools, where lesson papers have been in vogue. We cannot afford to bring up the rising Christian generation in India

on detached bits of the 'Word,' but they must learn it as a whole, and must learn to love and to use it. For many, the only chance of doing this is the Sunday-school."

In 1894 Miss Gardner organized a Christian Endeavor Society, which has borne richest fruits in cultivating young native girls to a higher development in the Christ life and a more consecrated purpose of giving to His cause. She wrote as a result of experience: "Heathenism and civilization lie very close together in this big city (Calcutta). If it were heathenism and Christianity, I should feel more hopeful. We are apt to consider civilization and Christianity as going hand in hand, for they certainly ought, but one has only to live a little while in India to find how far apart they are. If all with 'one mind and one spirit' would 'strive together for the faith of the Gospel' there would not be much question of the downfall of heathendom."

Labors constant and various did not prevent Miss Gardner from personal influence in every direction. Although always suffering while on shipboard she wrote during her voyage in 1886: "For the last two Sabbaths I have had a service with the sailors in their part of the ship. Among the subjects we had "The Good Shepherd" and the "Lost Sheep," in which the men were interested, and I trust some impression was left on their minds, especially on one or two young boys. I am determined not to let a chance go by of saying a word for the Master." Bible readings with the young missionaries who accompanied her formed a daily preparation for the life they were about to enter.

Some of our choicest leaflets on zenana work and incidents of personal experience were from Miss Gardner's gifted pen, and will serve for many a year to come in portraying the fettered lives of women in India.

After a second well-earned furlough Miss Gardner sailed a third time for India in 1896. In the midst of abun-

dant service she was taken ill in February, 1901, and a return to her native land was advised in March, 1902. Returning vigor led her to plan for her fourth voyage to India, August 5, 1903. Disappointed in this anticipation she went to the Catskill Mountains, New York, trusting that the invigorating air would restore her strength. But in the uplifting beauty and repose of those lovely scenes, in which she delighted, while she slept the angel of death called her, August 27th, to the Paradise of God, where

"The armies of the ransomed saints
Throng up the steps of light,"

and rejoicing for her we echo:

"Fling open wide the golden gates
And let the victors in."

Those who were so privileged as to see Miss Gardner in our Home, 140 Dharamtala Street, Calcutta, will never forget the dignity with which she presided over the varied branches of that large mission. Her keen intellect led her to study every situation in the Orient and plan for a future of great results; her calm poise averted many a complication in mission issues; her success in Oriental languages gave her added power with the subtleties of the Indian mind, and her deep consecration and native graces adorned the doctrines she sought to impart.

Often was she led to exclaim: "*The women for Christ means India for Christ.*" For us who remain awhile, listen to her message: "Oh! ye women in the home-land who are following Christ afar off, who are giving such a pittance of your time, your substance, yourself, to Him, take into consideration one of our poor Hindu women, who has come to our Converts' Home in obedience to His command and has laid down what was most precious in her life for His sake, and ask yourself if you are not withholding something that should be laid on the Altar of His love before He can work in and through you as He wishes to do."

S. D. D.

THE MISSIONARY LINK

VOL. XXXIV.

OCTOBER, 1903.

NO. 10.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

A HIGHLY educated native lady, Mrs. Ramanbhai Mahipatram, B.A., distinguished herself at the Ahmedabad Conference by replying to the resolution on early marriages of girls in India. Closing her address, she said: "Is it not sad, nay is it not cruel, that innocent girlhood, with all its mirth and all its hopefulness, should so suddenly be overclouded by grave womanhood?"

WE hear of a reform at Batala in the extravagance attending marriages in wealthy families of India. It was proposed that Rs. 500, instead of being expended on gifts, should be "set apart for useful and charitable objects." One of the guests suggested that money usually given to the bridegroom should be devoted to the M. A. O. College, when Rs. 105 additional were raised for this object.

THOSE interested in the cause of higher education for oriental women will welcome these facts: that 1600 native Christian girls, 260 Hindus, and 1000 Parsees are under special training in Bombay, 20 of whom are in art schools and 5 in medical colleges. Also that the sister of Mrs. Sathianadhan, the talented Christian editor of

the *Indian Ladies' Magazine*, Miss H. R. Krishnamah, has been successful in the recent M.A. degree examination of the Madras University. It is also significant that the suggestion of the highly educated Miss Ghosal of Calcutta should be considered by the National Congress of India, that "a tournament of games and feats of physical strength" be held in connection with its annual gatherings.

CALCUTTA has made a great step forward in many directions, notably in population. Great credit is given to Lord Curzon for instituting many improvements in the city, for which he predicts a magnificent future. "The commercial supremacy of Calcutta over Bombay has been always admitted. Bombay enjoys gifts of nature and rejoices in a keen foreign community—the Parsee Colony—which has largely made the wealth of Bombay. But Calcutta, without any of these adventitious advantages, has outstripped her."

WE learn from our missionary, Miss Elizabeth Irvine, of "a new organization started among the native Christians of Shanghai, which may be called a Home Mission. The object is to send men to different parts of the Empire to preach the Gospel, believing that thus they can save their country from ruin. They propose sending some of their number to England to collect funds for the association."

MISS BEACH, after her furlough in this country, returns to India October 3d with her vigor restored, and her deep interest in the mission work increased. We ask the prayers of our friends for her safe journey.



INTERIOR OF OUR CHAPEL.

IN EASTERN LANDS

CHINA—SHANGHAI.

MY FIRST EXPERIENCES.

By DR. EMMA OSBORN CLEAVER.

I HAVE endeavored to avail myself of any and all medical opportunities that Dr. Reifsnnyder has suggested. I gave the anæsthetic in one of the gravest operations which the Doctor has performed, and sat up with the patient the first and third nights, Doctor Burnham taking the second. We were very proud of our operator, you may be sure, and I was not sorry to have given the anæsthetic under so difficult a test. It was suggested that I go to the Dispensary daily for an hour, that I might become acquainted with the Chinese terms used, and I find it most helpful, and certainly it will be easier when I readily understand what the patients say. While Doctor Garner is away on her furlough, I did not like to let our family altar go down with our servants, so I have morning prayers with them. We read a Scripture verse alternately, sing a hymn, and repeat the "Lord's Prayer,"

as I cannot yet pray in Chinese. Doctor Reifsnnyder takes pity on us and gives us a most inspiring prayer on Sabbath mornings, and the people are very much helped.

The English class of the Hospital helpers is under my care every afternoon, and I find the members such interesting girls. They recognized their own pictures in the leaflet about the Bridgman school, which they have been reading and greatly enjoyed.

It is worth coming all the way to Shanghai just to be near Doctor Reifsnnyder. I hope some day to be able to work hard for her to repay her for all her patience with me. When she is so busy it must be hard to have a live interrogation point not far away all the time; but she takes it very calmly.

I am even now bewitched with the children in the Hospital, and the women. They have the greatest merriment when they try to teach me Chinese. The other day, I told Ah Tsau that it went in one ear and out the other and I forgot it all; she immediately grasped the idea and gave the Chinese, and when I repeated it after her, she laughed heartily. I know enough to understand what Tsoen Yung and Tsing Hyang and

Tsung Do mean when they take my hand and beg me to stay and play with them, and then whisper shyly, "I love you, Doctor Cleaver."

I am still deaf to many words, but I am not entirely dumb, for I manage to make Mr. Yang, my teacher, understand, with the dictionary to help me, and he talks no English. When I had been studying only four weeks, I had to entertain entirely alone, my first Chinese visitor, the wife of an official, who stayed for two hours and told me she understood much of what I said. Later I heard that she told a friend she could not understand me, nor I her, and she had had a trying time. It is a fine thing for one's pride to hear both sides of a story occasionally. So now, when people tell me I am doing well, I know they do not mean it, but I work away as hard as I can. One of the women taught me to use chop-sticks a week or so ago, and she had a difficult task. I had both table and hands full, with only two sticks.

I cannot remember the names of the girls at the Bridgman School yet, but some day I shall have a few names and faces pinned together.

At their Communion it was very solemn to see one woman give her child to the Lord in baptism, and another woman joined the church. It was such a privilege to be there, and I could not help thinking how much their faith had meant to some of the Chinese converts in the late disturbance.

To-day there was an idol procession, and last week a procession to "scatter the heart a little," as the Chinese express relaxation. It seems strange that thousands of people will stand hours to see so little. It could all have passed in ten minutes, instead of being strung out over two hours.

YOKOHAMA — JAPAN.

OUTSIDE OF THE CITY.

By MISS JULIA E. HAND.

I TRY to go to the country once a week, sometimes staying from Friday till Saturday, or from Saturday till Monday, oftener only for one day, as I have a little circuit within easy reach of Yokohama. One place, in which we are very especially interested, we opened last winter in a lovely little village by the sea. It is a great resort for wealthy Japanese, many of whom own villas there and go back and forth

constantly, staying there almost as much in winter as in the summer months. The Bible women have succeeded in interesting a great many ladies of the official class there, and we have a very flourishing woman's meeting, which I lead twice a month. Also we have a good Sunday-school, with children from wealthy homes and from fishermen's cottages. I went down a week ago, to spend Sunday and witness a baptism, the first fruits of our work here. Our Japanese pastor received two into the church, one of whom had been a Roman Catholic.

This woman began coming to the women's meetings about four months ago and became deeply interested in the Bible, for its teachings captivated her. She said to me again and again, "I never read the Bible as a Roman Catholic, but now I read and read till my eyes give out." She is so happy since she has joined the Protestant faith. We had a little prayer-meeting while I was there, when she prayed, and one of the first things for which she thanked God was His precious Word.

Another of the stations in which I am deeply interested is where our Bible women have lately opened work. One has been baptized, and there are now a number of inquirers, while the teachers in this village seem much interested.

During the Easter holidays Miss Pratt and I combined work and pleasure, walking to three villages over the beautiful Hakone Mountains, teaching and working.

It is such a very great comfort that I can now give my lessons and talks without notes, which is quite an advance over last Spring, when I read nearly everything. Still I feel that I am just on the edge of the beginning of the language—there is so much ahead to learn.

ADDRESS OF A JAPANESE GRADUATE

AT THE LITERARY SOCIETY OF OUR YOKOHAMA SCHOOL.

I AM requested by the Literary Society to say something to the members of the class of 1903 who are to graduate and buckle on the armor of life.

The classmates who are seated here side by side are to be scattered to take their places in the world; and, however strong

the school ties may be, yet we little realize that we shall never be the same to each other. At this critical time I hope I may be able to say a few words, something to encourage and perhaps inspire you with my own experiences.

As we were longing for our Commencement of 1902 to come, the last term seemed like an age to us. Before we finished our final examination, we had a week's holiday for preparation, and it was one of the merriest of our lives.

I often hear girls say that they will be the happiest of beings if they can only graduate. Once I thought so, but not now. I realize now that it is a hard thing for us to study and cultivate our minds as we did when we were pupils. Our school life is arranged to give us uninterrupted time. It is not so when we step out of the school course, for then we cannot live to ourselves, but must be ready to stretch out hands to the unfortunate and needy about us. As you have freely received, so you are to be called to give in every direction where your talent, your education, your influence will make for good.

Those of you who are to stay here and be wise tutors may have the time and opportunity to develop your minds and need not make a sacrifice of this pleasure. I fear you will not have only a nice easy time, for you must work hard and try your best to store up the knowledge which you acquire.

As for our friend who is going to be a bride and have a home of her own, the cultivation of her intellectual life will be very hard. I do not say that there is no way of pursuing intellectual or scientific thought when one gets married, for there are truly some whose fame is all over the land. But they are very few.

There are many difficulties in the way of a young woman's carrying out her plans to study after she is married. Her new home will be quite different from the place where her time was spent in seclusion and study, where she had no connection with the practical affairs of the home. I believe you can no longer as in school, plan your work at the beginning of the week or even of the day, and expect to carry it out without interruption.

When a woman leaves school to take up her life work, she at the same time enters into the society and becomes a member of a

larger community. As days and months pass, your life will be quite overwhelmed with responsibility and duties from without as well as those at home. If you think what I have said is true, I entreat you to study hard and treasure up the knowledge which you acquire in this short time, so that when you have graduated and step out into the world with joy, you may be a wise virgin in whose heart is to be no shadow of regret, but only the joy of success which I hope will surely crown your lives.

Before I bring my speech to an end I congratulate you, because you can go forth in the strength of God to do something in the world, aided by the education you have received here in this Christian school. Let your hearts be bound together with love for work and love for God. Remember that Japanese are taught from infancy not to dishonor their parents, so do not dishonor or disgrace your Alma Mater from whose walls you are soon to go forth. Do not neglect your duty; do your own part, a woman's part, and trust yourself to God, and He will not forsake you.

Dear Sister Graduates: I commit you to the protecting care of your Heavenly Father. Your days of learning are not closed here, but are to commence as you go from school into that great school of life. Do not be merely satisfied with the glad anticipation of partaking in the graduation of the coming April, but strive hard for the better diploma from the Lamb's Book of Life. Let your aim be higher—to enter into the great university of Heaven.—*Condensed.*

INDIA—JHANSI.

CHEER IN OUR HOSPITAL.

By Dr. ALICE L. ERNST.

I MUST tell you of a Bengali woman who is much interested in Christianity. When a child she went to a Mission school in Calcutta, and from what she could remember, I think it must have been one of our schools. She married very young and then all Christian instruction ceased. After twenty years, she came to Jhansi this winter, where her husband holds a good appointment in one of the native regiments. I was called to see her in her home and advised her to come into our Mary S. Ackerman-Hoyt Hospital. Here she has been under treatment

and Christian instruction the past few weeks. My Bengali circulating library, about which I have written, was a great help. She not only read many of the books herself, but asked if she might let her husband see them. I seldom went into the Ward without seeing her reading the Bengali Bible. She professes to believe in Christ and would often lead in prayer to Him. I have faith to believe that she and her husband will, at no distant date, decide to take their stand openly as Christians.

You will be glad to hear that a Brahmin widow, aged about thirty years, has decided to become a Christian. She came to us about three months ago, suffering from an acute inflammation of one of her hip joints. She was in great pain, for which she used opium freely, in fact the habit was rapidly growing upon her, and she was not in her right mind for days. She is now able to walk about quite easily with a stick and is happy and cheerful. We hope that in time she will quite recover and then we shall send her to our Converts' Home at Cawnpore. In the meantime she is learning to read, and is making rapid progress.

CALCUTTA.

OUR DAY SCHOOLS.

By MISS COSTELLOW.

THERE are about twenty or more teachers living in our Orphanage, in charge of outside schools. We have an omnibus that takes them to their work in the morning and brings them back at night. They go first to our Mission Home, where all the teachers have prayers together with one of the missionaries, before starting on their round of duties, then they are taken to their various schools and begin the day's work as soon as the scholars can be gathered. We have an old woman called a *jhi* who goes around to collect the children from their homes, and as she is paid according to the number brought, it helps to make her faithful in this duty.

After all arrive, they have their Bible-lesson for an hour every day. In one school twelve children received prizes for proficiency in Bible work last year. We are particular in this study so that if the girls are taken from school early, they will still be able to read

the Bible at home. Sewing is a principal thing, as the children are most anxious to learn.

The Hindu-school work has been very much blessed, for many girls openly confess their faith in Christ, and the power of the Gospel is reaching into homes through the children. It takes a great deal of courage for a girl of ten or eleven years to refuse obedience to the laws of the household and not bow down to the family idols, especially in a land where girls are not supposed to have a mind of their own. So we need to pray much for them, that they may be kept brave and true, when once they have seen the light. The Hindus have started schools for girls in many parts of the city, during the last year or two, with the avowed purpose of getting the children away from the Christian schools. They are supported by influential and wealthy men who can afford to give fine prizes to attract scholars. The children prefer our schools, and in some cases, where they have been removed for a while, they have come back to us. There is one encouraging thing about it, in that the Hindus fear the influence of our schools sufficiently to make this effort. The Lord is able to bring their plans to naught, and to establish the work of His hands as He has done in the past.

Our schoolrooms do not have much furnishing and I sometimes wish we could make them a little more attractive for these children, many of whom know nothing of brightness in their own homes. The older girls usually sit on low benches, while the very little ones are arranged in rows on mats.

We do not have regular schoolhouses, but hire a few rooms in the house of some respectable Hindu willing to let rooms for this purpose.

The schools vary in size: the smallest have about forty pupils, the largest, a hundred and twenty-five or more, while in all our Hindu schools, over thirteen hundred children are under instruction.

You will be interested in hearing that at the last examination of Girls' Schools, in the Senate Hall, our pupils succeeded well. Three girls received scholarships, and another would have taken one, only that she was over age. The children continue their interest in the Sunday-school classes, sometimes bringing their friends, who enjoy the exercises.

HOME NOTES

ANOTHER ASPECT.

THE return of missionaries to their former field of labor gives rise to thoughts seldom expressed. We are accustomed to consider that the consecration needed for a foreign missionary is a source of such inspiration that its glow illumines the greatest discomfort and covers every minor disability.

But we fail to realize that returned missionaries must necessarily be free from any illusions which accompany anticipations in a new form of service for the Master. The subtle charm of novelty in fresh, often beautiful scenes, carried them through many painful experiences in lands where civilization has been stagnant for thousands of years and sanitation is a term unknown. Enthusiasm sustained them through the trying phase of adaptation to unfriendly climates and conditions of daily life, and, more than all, methods of work entirely unknown and often most intricate.

Now the stern reality is faced, that spiritual work in the midst of heathenism is a continual strain on nerve power and vital force. The depression incident to the life, and the physical languor which accompanies great demands on the sympathies are known only too well, divesting a work, exacting great endurance, of the last remnant of romance.

Above all, returned missionaries have gauged the interest of the Christian public in the home land, and the chill which follows a knowledge of the appalling apathy of church members has struck deep into their souls. They had thought fondly that the painful disabilities which fetter women in heathen lands had only to be told, to enlist ardent sympathy. They found that listeners in what are called "Popular mission meetings" are disappointed if curiosities pertaining to Oriental customs and dress do not form a prominent feature, to the exclusion of facts and figures too stubborn to be minimized.

Interest flagged when the pivotal point of foreign missions was emphasized and the sight must be raised from a visible to a spiritual standard. Imperative claims at home formed the ready excuse for flagging zeal, in a cause no less vital because distant and intangible.

Returned missionaries have listened to the inspiring strains, "Fly abroad, thou mighty Gospel," sung in public worship, as if it were the devout aspiration of every one who swelled the chorus. And yet they have too sadly realized that the impression was evanescent and could not stand the test of a "final court of appeal." Have we thought of all these things and the peculiar reconsecration needed for returned missionaries, who echo the thought of Dr. George Adam Smith, "We must place ourselves at the disposal of the Divine, we must let God shine on us, and kindle us, and break into glory through us, before we can hope either to comfort mankind or to set them on fire"? Only this absolute self-surrender makes it possible for these true servants of the cross to be glad to return to lands where no true light has shined, and to pray in going:

"O my Saviour, I beseech Thee,
Even as Thou hast died for me,
More sincerely
Let me follow where thou *leadest*.
Let me, bleeding as Thou bleedest,
Die, if dying I may give
Life to one who asks to live,
And more nearly,
Dying thus, resemble Thee."

WHAT BUDDHISTS ARE DOING.

PROF. T. W. RHYS-DAVIDS, the unquestioned authority on Buddhism, has been, within the past few months, calling attention to the "Forward movements" in this ancient religion in Ceylon, Japan, Burmah, Siam, and Thibet.

After reading of the pilgrims' house at Budh-Gayā, a monastic college to be built at Calcutta, of an increase of two millions in the number of Buddhists in India during the past ten years, of the proposed library and training centre for Buddhist missionaries, and schools and colleges with their popular textbooks on Buddhism, to say nothing of the branch societies in north and south India, in Burmah, Chicago, and San Francisco, the true disciple of Jesus Christ must stop and ask the reasons for these "signs of a real revival in Buddhism."

Much might be written, but let me call attention to two reasons only. Buddhism, as well as other of the false religions of the East, have within the last quarter of a cen-

ture, been put upon the defensive, because of the aggressive spirit of Christianity, drawing many from their ancient faiths to the uplifted Christ. While this is due to the *success* of Christian missions, the other reason, I would mention, is due to *failure*, in that we have not followed up, through lack of men and money, the advantage gained, the God-given opportunities, and the doors open on every hand to the Christian Church.

As I write, there are missionaries doing valiant service for the Master in India, and China, and Japan, needing the support, in money and prayer, that *you* can give. Schools, native workers, hospitals, orphanages on the one hand, and a depleted treasury on the other,—will not you, who read these lines, have a fuller share in making Christ a living reality to the seekers after God in dark lands?

S. C. E.

REV. S. M. ZWEMER, D.D., says: "Livingstone's last journey in Africa opened half a million markets for piece-goods. The value of exports and imports of Hawaii *for a single year* are twelve times as much as the total sum spent from the beginning until the end by foreign missionaries in evangelizing and civilizing its people. War destroys markets and has closed more open doors than opened closed ones. But the missionary is the pioneer of commerce and the herald of civilization. If you want a wider market send out more missionaries."

SPIRITUAL FORCES.

DR. C. F. REID, in his *Untabulated Results of Missions*, makes these fine points: "Spiritual forces once set in motion speedily pass beyond the knowledge and control of the first agent, and ever after elude attempts of the statistician to measure their operations or determine their comparative values.

"The spirit of the Gospel is the spirit of emancipation. In lands where it is not preached men and women are counted in great blocks—masses of people who seem to be born only to minister to their superiors. Government, if it exists, is carried on for the benefit of the few, and is characterized by unlimited tyranny, oppression, and pillage.

As soon as Christ is preached and His doctrines are understood, individuality begins to assert itself; men acquire a sense of personal dignity and long to be free. True patriotism is awakened, and the seeds are sown which sooner or later develop into those movements which make tyrants tremble and undermine the foundations of misrule.

"Nothing can permanently impede a moral force once set in motion until it shall have worked out the issues for which God designed it. It is wonderful how rapidly, though silently, the leaven spreads. Thousands are influenced by it who make no open profession of the same, and many who do not even know the source from which it springs. Yet they feel its inspiration and transmit it to others, and thus finally the whole lump is so leavened that it becomes easy to detach individuals.

"God reigns, and He conserves all the forces started by His servants, and overrules by some wonderful process of His own those apparently antagonistic agencies put in motion by selfish men to the accomplishment of His great purpose in winning a lost world. Inspiring and encouraging as is that grand array of statistics recently published by Dr. Dennis in his *Centennial Survey of Foreign Missions*, it does but faintly indicate the mighty undercurrents that are silently drawing the nations of the earth to Him that was lifted up."

MISS TODD writes from Allahabad: I have felt keenly for our young missionaries, when I have noticed them standing before our *three short* shelves of books, and searching to see if by chance there was one interesting volume which they had not read. When they turned away disappointed I have felt regret for them, and my thoughts have flown across the seas to many who so easily could send one interesting book by mail every now and then. Our shelves are mainly filled with large concordances, most useful for study to be sure. I would like biographies, books on nature or travel, or on similar subjects. To-day they were wishing to read Mrs. Harriet Beecher Stowe's life. In our Calcutta mission is a fine library, and we have almost nothing. I wish some one would send us "Down in Water Street," as it is a wonderful account of how God's spirit can transform lives.



OUR HOSPITAL PATIENTS.

FOR MISSION BANDS.

FOURTH OF JULY IN SHANGHAI.

By DR. EMMA O. CLEAVER.

WE arranged to have fireworks at the Margaret Williamson Hospital to cheer our patients. All who were able came down to the veranda, and others, who were too sick for this effort, viewed the display from the upper windows.

Ah Doo, Dr. Reifsnyder's jinriksha-man, was master of ceremonies, gracefully assisted by the Hospital gatekeeper and others, and his face was beaming with smiles.

I had some red, white, and blue ribbon, of which I made bows for the missionaries, and I wore mine with a tiny silk flag given me by General O. O. Howard in February. I was sorry I did not have a large bunting flag for the Hospital.

After the large fireworks were over Dr. Reifsnyder and I tried to make the Hospital children happy with little wisps of Japanese manufacture which Dr. Garner before her va-

cation, had impressed upon our helpers, were to be enjoyed on the "Glorious Fourth." When each wisp was lighted and placed in each child's hand, there was more or less of patient waiting; generally more so. Then the sparkling light began to break into the prettiest of little stars, and there was great joy among the little ones. Tsoen Yung, our little cripple, was happy, and with her little friend Tsung Do enjoyed the evening's entertainment. These children are great friends, as both go to our day-school in the lane of the Bridgman Home and are very winning.

When little Tsing Hyang, with her lovely smile and dimples, was taken home by her horrid owner, our hearts were nearly broken. Even the doctors and nurses wept, and the child could not be comforted. A month ago she came to visit us, and the woman who went security for a debt had taken the child in payment, and we were glad, for she will be good to her.

A LOVE MATCH.

By LILIAN E. DIETRICH.

WE had such a pretty wedding last week of one of our Mary A. Merriman Orphanage girls,—a real “love affair” for India! The girl, now eighteen years of age, had come to the Orphanage when she was but ten, and previous to that time had played about with a little heathen boy, both of whom seemed to have real affection one for the other.

The girl was sent to Cawnpore to our Orphanage. In course of time the boy declared himself to be a Christian, and went to a boys’ school in Cawnpore. Of course no communication was allowed between the two, and the only consolation the young man had, was now and again in his leisure hour to go and sit across the street from the building in which his dearly beloved lived, just to watch the house.

When the girl was fifteen and he a year older, he came boldly and asked for her hand in marriage, only to be as promptly refused, Alice being still according to our ideas, a mere child. He waited patiently a year and applied again, this time through the missionary in whose care he was; and, although he pleaded well for him, we still considered Alice too young. Finally, they were both put on a year’s probation, which ended in the marriage, which we hope and have every reason to believe will be a very happy one.

Among native Christians in India the engagement of those to be married, is a very solemn affair, being only one degree less so than the marriage ceremony itself. The engagement takes place at the home of the intended bride in the presence of invited guests and witnesses before a clergyman. There are hymns and prayers, Scripture reading, a short address or exhortation, and then the two declare their intention of being married at some future date. The girl then gives to her intended a handkerchief and a Bible; he gives her a handkerchief and a ring.

I do not know what the significance of the handkerchief is. I tried to find out, but received the reply one always gets in India: “I do not know what the meaning is, if there is any, but it is our custom, and we always do it.” And so we let them do it, fearing lest we might in some unknown way detract in the oriental mind from the solemnity of the engagement.

FAMOUS SIGHTS.

By JULIA E. HAND.

DURING vacation I visited many places in Japan and at Osaka, where a great Exposition is in progress. It was like a school for learning Japanese customs and life. In Hagaya we saw the palace, castle, and one or two temples. In one was a long gallery containing five hundred images, each representing some famous disciple of Buddha. The faces are of every conceivable shape and expression, and the Japanese have a saying that any man by searching can find his own ancestors there.

In Kyoto is the most famous temple, called the “Golden Pavilion,” in a beautiful garden, where we were given ceremonial tea.

A former temple had been burned, and the present magnificent one was built chiefly by the donations of the common people, who gave as they could. Women gave their hair, and this hair was twisted into enormous ropes, which were used for lifting the great beams and pillars into place. We asked to be shown these ropes of hair and were taken into the godown where they were kept.

In Osaka we saw in the grounds of a temple the largest bell in the world, they say. It had just been cast and we saw the place where the casting had been done, and the great furnaces where the metal had been smelted. The materials were contributed by the worshippers and consisted of their vases and other household bronzes, reminding us of the women of Israel who helped make the laver. The preparations for casting were so extensive that it took six months to prepare it, although the actual work was done in thirty-two minutes.

MISS JULIA N. CROSBY writes: A great holiday in Japan is the “Feast of Ingathering” or national Thanksgiving day, which has been for many centuries celebrated throughout the land. Every ken, or district, sends by a specially appointed representative a small measure of rice and half that quantity of millet to the Emperor, who is supposed to present the same to the spirits of his ancestors. Among the other legal holidays are the birthdays of the Emperor and Empress, and of Jimmu Tenno, the first Emperor of Japan, who ascended the throne 2562 years ago!

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from August 1 to August 31, 1903.

NEW HAMPSHIRE.

Concord.—Concord Aux., Mrs. I. M. Howe, Treas.: Mrs. H. K. Morrison, for two scholarships in Eliza A. Dean Mem'l School, Cawnpore, 30.00; Fanny E. Minot, M. A. M. School, 10.00. Total, \$40 00

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. Walter Baker Mem'l B'd, Miss E. B. Sharp, Treas., Mrs. Frank Wood, 50.00; Miss F. V. Emerson, 5.00. Total, \$55 00
Miss Greene and friend, per Miss E. May, for work, Allahabad A. G. No. 2, 4.00; Mary Singh's expenses in sickness, 20.00; general work, 4.50. Total, 28 50

Total, \$83 50

CONNECTICUT.

Southport.—Miss M. F. Wakeman, to endow bed in memory of her father, Zalmon B. Wakeman, in M. W. Hospital, Shanghai, China, 600.00; to support of Miss Lillian Smith. Total, \$800 00

RHODE ISLAND.

Bristol.—Mrs. L. M. Kortright, for support of Shimaecnie, under Miss Pierson, Calcutta, \$30 00

NEW YORK.

Alfred.—First Day Cong., Mr. J. G. Brown, Treas., \$6 30
Berne.—A. U. Y. Friend, per Miss Easton, for Miss Pratt's work, Japan, 5 00
Corona.—Leverich Mem'l Band, Mrs. M. Le Forte, Treas., for Bible Reader, Japan, 15 00
Ithaca.—Mrs. J. P. McGraw, per Mr. S. B. Turner, New York City.—Subscriptions to *Missionary Link*: Miss H. M. Williams, 1.00; Cincinnati Branch, 1.00; Mrs. H. A. Grimes, 1.00. Total, 3 00
In loving remembrance of dear Miss Gardner, for her High School, 100 00
Rochester.—Pupils of University, per Miss J. E. Crow, for India, 6 32
Scarborough.—Mrs. J. W. Rogers, 5 00

Total, \$240 62

NEW JERSEY.

Millstone.—Millstone Aux., Mrs. Eugene Nevins, Treas., for support of teacher, Calcutta Orphanage, \$36 00
A Friend of Missions, 10 00

Total, \$46 00

PENNSYLVANIA.

Scranton.—Grace Ch., Ref. Epis., Mr. W. W. McColloch, Treas., for "Jane," Cawnpore, \$5 00
Williamsport.—Third Presb. Ch., Mrs. H. G. McCormick, Treas., freight fund, 3 00

Total, \$8 00

OHIO.

Cincinnati.—Cincinnati Br., Mrs. M. M. White, Treas.: To support of Eliza Given (teacher), 30 00; Fanny Treat Doane Scholarship, 50.00; both in Calcutta. Toward salary of pharmacist, M. W. Hospital, Shanghai, 75.00; Y. W. C. A. of University, for hospital work, Jhansi, 21.50. Total, \$176 50

ILLINOIS.

Chicago.—Second Presb. Ch. S-School, Mr. Edward Browne, Treas., to the Mary A. Merri-man School, Cawnpore, \$26 47

MICHIGAN.

Ann Arbor.—Y. W. C. Ass'n, Miss S. M. Woodmansee, Gen'l Sec., \$8 50

SUMMER OFFERING FOR GENERAL TREASURY.

Guilford, Conn.—L. D. C., \$5 00
Brooklyn, N. Y.—"D.", 6 00
Lakewood, N. J.—Miss Laura Pell, 5 00
Millstone, N. J.—Millstone Aux., 1 00
Total, \$17 00
Grand total, \$1,476 59

ELIZABETH B. STONE, *Ass't Treas.*

ANNUAL COLLECTIONS.

By Mrs. Charles J. Livingood: Support of Eliza Given, a native teacher, from Miss Phebe S. Baker, \$30 00
Scholarship in the High School, Calcutta, from Mrs. William H. Doane, 50 00
Mrs. W. W. Seely, 5.00; Mrs. Walter Smith, 5.00; Mrs. Jane F. Carson, 2.00; Miss Phebe Baker, 5.00; Mrs. Davis Anderson, 5.00; Mrs. Mary T. Armor, 5.00; Mrs. C. J. Livingood, in memoriam Mrs. Nathaniel Foster, 5.00; Mrs. Wm. H. Doane, 1.00. Total, 33 00
By Mrs. Andrew C. Kemper: Mrs. A. C. Kemper, 5.00; Mrs. Harry L. Kemper, Jr., 1.00; Mrs. D. D. Woodmansee, and *Link*, 3.00; Mrs. Thomas Morrison, 3.00; Mrs. Wm. P. Anderson, 5.00. Total, 17 00
By Mrs. George G. Newton: Mrs. M. M. White, 10.00; Miss Susan Morris White, 5.00; Mrs. George D. Eustis, 5.00; Mrs. Samuel C. Tatam, 2.00; Mrs. H. B. Baily, 1.00; Mrs. John B. Trevor, 2.00; Miss Anna A. Warder, and *Link*, 2.50; Miss Ida Doane, 2.00; Miss Laura G. Smith, 2.00. Total, 31 50
From the Y. W. C. Ass'n Br. in the Cincinnati University, 21 50
Total, \$183 00

RECEIPTS OF THE PHILADELPHIA BRANCH.

Semi-annual interest on Mrs. Daniel Haddock, Jr., Fund, \$125 00
Semi-annual interest on Mary A. Boardman Fund, 30 00
Total, \$155 00

MRS. WM. WATERALL, *Treas.*

DONATIONS FOR MISSION STATIONS.

Boston, Mass.—Mrs. H. T. Todd, box for Miss Todd, Allahabad, value \$40.00.
Lowell, Mass.—Y. W. C. Ass'n, box for Miss Pierson, Calcutta.
Medford, Mass.—Mrs. S. P. Pratt, box for Miss Pratt, Japan.
Albany, N. Y.—Junior Band, per Miss Leonard, box for Allahabad.
Irvington, N. Y.—Mrs. W. A. Burnham, 12 dolls for India.
Newburgh, N. Y.—Box for Miss Costellow.
New York City.—Mrs. Davies Cox, 234 dolls, etc., value \$30.00;
"Happy Workers," 1 doz. handkerchiefs, materials for embroidery for Ruth Dalvay, Calcutta Orphanage.
Plattsburg, N. Y.—"Mizpah Circle" of King's Daughters, box for Calcutta, value \$46.92.
Hamburg, N. J.—Mrs. Arnold Guyot, articles for Calcutta.
Morristown, N. J.—Mrs. Frances Chadwell, wristlets for China;
Miss S. Vernon, cotton cloth, value \$3 00
New Brunswick, N. J.—New Brunswick Aux., pillow-cases, kurtas, handkerchiefs, etc.
Princeton, N. J.—Princeton Br., 122 dolls for Miss Mudge.
Woodside, N. J.—Box for Calcutta.
Germantown, Pa.—Ch. of Atonement, box for Cawnpore, value \$89.92; Germantown Aux., box for Day School, China, value \$3.00.
Philadelphia, Pa.—Philadelphia Br., three boxes for Allahabad, Jhansi, and China, value \$145.00.
Reading, Pa.—Dr. M. McD. Shick, box for Dr. Cleaver, China.
Chandlerville, Ill.—Rev. W. R. Butcher, box for Miss Butcher, Jhansi.

LEAFLETS.

LEAFLETS ON ZENANA WORK NOW IN PRINT

	PRICE
4. What is a Zenana?	1 ct.
95. As God Wills. By Miss S. F. Gardner	2 cts.
95. The Household Pet. " " "	2 "
102. Little Sarala. " " "	2 "
32. Music of the Gospel. " " "	2 "
83. Morning Calls in India. " " "	2 "
86. Try It. " " "	1 ct.
96. All for Christ. By Miss M. C. Lathrop	1 "
92. Sad Weddings. " " "	1 "
40. Befutti's Doll. " " "	1 "
133. One of India's Widows. " " "	2 cts.
" Help Me, Won't You? " By Miss Ward.	1 ct.
134. A Lonely Child Wife. " " "	2 cts.
25. What a Pair of Slippers Did in India	2 "
Desolate Widows.	

100. Jessonda, a Hindu Widow. Her story told in music.	
138. A Great Opportunity. By Miss S. D. Doremus.	
66. Kasheba's Plea	2 "
65. Woman's Life in India. By Miss Roderick.	2 "
143. Child Wives and Child Widows. By Miss S. D. Doremus.	

LEAFLETS ON CHINA.

81. Our Hospital in China	1 ct.
99. A Timely Gift. By Miss R. Garel	2 cts.
101. Our Little Slave Girl. Hospital Series III.	1 ct.
135. A Day with Miss Mary Irvine. By Miss C. L. Clarke	2 cts.
139. Margaret Williamson Hospital. By Miss S. D. Doremus.	
140. Our Bible School and Its Outcome. By Miss S. D. Doremus.	

LEAFLETS ON JAPAN.

141. School at Yokohama. By Miss S. D. Doremus.	
142. Bible School at Yokohama. By Miss S. D. Doremus.	

The Feast of Dolls.

GIVING SERIES.

76. Givers for Jesus	2 cts.
77. Give as He Is Able	2 "
78. Five Pennies	2 "
79. From the East and the West	1 ct.
80. The Last Sacrifice	2 cts.
89. Had n't it Better Be in Circulation?	2 "
90. Peter's Gift	1 ct.

MISCELLANEOUS.

A First Step	FREE
Five Reasons	"
Story and Work	"
97. What Is the Woman's Union Miss. Soc. ?	"
Kardoo, the Hindoo Girl. 25 cts. This book is the story of a Zenana woman's life, by Miss H. C. Brittan.	

Address **Woman's Union Missionary Society,**
67 Bible House, New York City.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to THE MISSIONARY LINK to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to THE MISSIONARY LINK, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "THE MISSIONARY LINK," 67 Bible House, New York.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, \$600.

- Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
- Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
- Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
- Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
- Mrs. Lavinia Agnes Dey, } Anthony Dey.
- Mrs. Mary B. Humphreys Dey, }
- " In Memoriam "—A Sister.
- Eleanor S. Howard-Smith Memorial—Friends.
- Charles M. Taintor Memorial—A Friend.
- Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
- Associate Congregational Church, Baltimore.

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA—*General Direction.*

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired.

Cawnpore.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

Calcutta.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

Allahabad.—Unbleached muslin is better than sending made *kurtas*, as work is-furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

General use—

Kurtas—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayahs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles* or *trimming*; long in the skirt, that they may suit children of rapid growth.

China.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

Japan.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

- Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
 Mary Ogden Darrah— }
 Robert and William Van Arsdale— Memorial by their sister, Julia C. Van Arsdale Jones.
 New Jersey—Miss Stevens.
 Henry Ward Beecher— } Plymouth Foreign Missionary
 Ruthy B. Hutchinson— } Society.
 Mary Prun Memorial—Ladies in Albany.
 Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
 Charlotte Otis Le Roy—Friends.
 Emma W. Appleton—Mrs. William Appleton.
 Mrs. Bela Mitchell—Mrs. Bela Mitchell.
 The American—A Friend.
 The White Memorial—Medical Mission Band, Baltimore.
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
 Drusilla Dorcas Memorial—A Friend in Boston.
 Mrs. John D. Richardson Memorial—Legacy.
 S. E. and H. P. Warner Memorial.
 Frances C. I. Greenough—Mrs. Abel Stevens.
 Emeline C. Buck—Mrs. Buck.
 Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
 Elizabeth W. Clark— }
 Jane Alexander Milligan—Mrs. John Story Gulick.
 "Martha Memorial"—A Friend.
 Mills Seminary—"Tolman Band," California.
 Maria N. Johnson—A Friend.
 "In Memoriam"—A Sister.
 Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
 Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Bed—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 Anna Corilla Yeomans— } Mr. George G. Yeomans.
 } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
 Mrs. Mary B. Humphreys Dey— } Anthony Dey.
 Mrs. Sarah Scott Humphreys— }
 Olive L. Standish—Mrs. Olive L. Standish.
 Eliza C. Temple—Mrs. Eliza C. Temple.
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
 Perlie Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.
 Sarah White Memorial—Miss Mary F. Wakeman.
 Hannah Edwards Forbes— } Miss H. E. Forbes.
 Adeline Louisa Forbes— }
 Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown— } Ellen L. A. Brown.
 Caroline Elmer Brown— }
 Maria Robert—Miss M. P. Halsted.
 Zalmon B. Wakeman Memorial—Miss Mary F. Wakeman.

BY AUTHOR OF "LAVENDER AND OLD LACE"

THE SHADOW OF VICTORY

A Romance of Fort Dearborn

By

MYRTLE REED

Author of "Love Letters of a Musician," "The Spinster Book," etc.

12mo. With Frontispiece. Net, \$1.20. (Postage 15c.)



A vigorous novel showing the development of character amid the rough and stirring scenes of an early Western trading post. The people of the book are real and attractive, and the heroine belongs to the best type of a strong fascinating American womanhood. Full of Miss Reed's characteristic breezy humor, the story has many touches of genuine sentiment. It will appeal strongly to the readers who have been charmed by the grace and wit of Miss Reed's earlier works, and it is also sure of a warm reception from all those who love an exciting story well told.

OTHER BOOKS BY MYRTLE REED

LAVENDER AND OLD LACE

12mo, gilt top, \$1.50 net

"A rare book, exquisite in spirit and conception, full of delicate fancy, of tenderness, of delightful humor and spontaneity. . . . The whole fabric of the story is gossamer-like and delicate, and upon it are strung a few clever epigrams and some admirable and clear-cut characterizations. It is a book to be enjoyed, and it is so suitably clad that its charm is enhanced."—*Detroit Free Press*.

LOVE LETTERS OF A MUSICIAN } Two volumes, gilt LATER LOVE LETTERS OF A MUSICIAN } tops, each \$1.50 net

"The story which is told in the love letters is as beautiful as the manner of telling, and Myrtle Reed has made a contribution to the lover's literature of the world as precious as the 'Sonnets from the Portuguese,' and hardly less poetic, although throughout the volume there is neither affectation nor overstrained sentiment."—*Lexington Herald*.

THE SPINSTER BOOK

12mo, gilt top, \$1.50 net

"A gem, in a dainty, attractive, and artistic setting. . . . Miss Reed is delightfully witty, delightfully humorous, delightfully cynical, delightfully sane, and, above all, delightfully spontaneous. The pages sparkle with bright, clear wit; they bubble with honest, hearty humor; they contain many stings but no savage thrusts. . . . A magazine of epigrams for a rapid-firing gun."—*Philadelphia Telegraph*.

G. P. PUTNAM'S SONS NEW YORK
and LONDON



The Knickerbocker Press = =

G. P. PUTNAM'S SONS

27 and 29 West 23d Street, New York

MAKES A SPECIALTY OF EVERY DESCRIPTION OF
FINE PRINTING WORK.

ESTIMATES GIVEN FOR PRINTING PRIZE THESES, ESSAYS,
PAMPHLETS, ETC.

BOOKS AND PAMPHLETS ARTISTICALLY BOUND.

CORRESPONDENCE SOLICITED.

NATIONAL.

UNDENOMINATIONAL.

THE AMERICAN SUNDAY SCHOOL UNION.

MORRIS K. JESUP, ESQ., PRESIDENT.

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS.

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN.

A PATRIOTIC WORK!

TESTIMONIALS.

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 50 good books into a needy school. \$10.00 a Library of 100 books. \$25.00 starts a new school. Nearly 1,800 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,
158 Fifth Avenue, New York City.

The legal form of bequest is, "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa.dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."